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more the mystery was transcendent and unsearchable. Now the Reformation, which replaced in some regions the physical and metaphysical mode of consideration which obtained in the old Catholic theology by a moral and religious view of the gospel, accepted the Catholic Christology without essential change. Many theologians in the difficulty and peril of the present doctrinal crisis hold that emancipation from *that* doctrine of the Trinity and the person of Christ which was the result of the amalgamation of Christianity and "Greek metaphysics" is as desirable as inevitable. Of this matter Mr. Otway's book, valuable in many ways, furnishes no adequate treatment.

G. B. F.

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**Life and Letters of Fenton John Anthony Hort**, by his son, ARTHUR FENTON HORT. 2 vols. London and New York: Macmillan & Co., 1896.

The publication of these two volumes gives to the New Testament scholar the first full information in regard to a man whose name has been inseparably joined with the masterpiece of English textual criticism, who was one of the extraordinary triumvirate that included Lightfoot and Westcott, and yet who, apart from his work with Westcott, has left us practically nothing except the posthumous, and often disappointing, *Studies in Judaistic Christianity*. And the man they present is certainly an extraordinary personality—a sort of Coleridge who could be interested in geology, botany, philosophy, history, university revision, natural selection, the editing of Plato, commentaries upon the New Testament, textual criticism, and American politics. Fortunately his views upon most of these subjects will be found sounder than that in regard to the last subject. September 25, 1862, he wrote Rev. John Ellerton, "Surely, if Babylon or Rome were rightly cursed it cannot be wrong to desire that the American Union be shivered to pieces." There is certainly a good Tory under the critic! In the light of this multifarious interest, we are tempted to say that if, unlike Coleridge, he contributed some permanent technical element to scholarship, the fortunate result must be credited to the influence of his co-editor, Westcott, as well as to his other friends who occasionally interfered to prevent his undertaking biographies, histories, grammars, and commentaries, too many for the life of any one man. There is indeed a touch of pathos in some of the letters in which he refers to his distracting ambitions. Thus, writing to A. Macmillan in 1862, he says: "'Some one thing.' Yes, so I say to myself (say) twice a day; but which? Text must always go on till done. Commentary ought to be prepared for years beforehand; and Lightfoot will so soon be ready with something that I don't like to be much behindhand: also one wants some theological work that is not all BLX, a.m., etc." And a month later, in a letter to the same, while admitting the advisability of giving up everything except the *New Testament* and *James*, he pleads to be allowed to issue a new translation of *Wisdom and Ecclesiasticus* on the ground that while the "little

book would take *some* time from other things," it would be "but very little." And when his publisher firmly declines, he promises "I will now work hard at St. James, and try to get his commentary done"—yet suggests that he ought also to "combine with him" Peter and Jude!

Apart from this personality, the volumes gain an especial interest from the insight they give into the history of the one great work of Hort's life. It is by no means uncommon for two men to become collaborators in literary work, but the partnership of Westcott and Hort in textual criticism is unique. Such a relation seems to have been the result of a suggestion made by Daniel Macmillan in 1853, that Westcott and Hort should edit the text of the New Testament, Westcott make a commentary, and Lightfoot prepare a grammar and lexicon. The second and third provisions seem to have been to some extent modified by a later division of New Testament study between the three friends in accordance with which Westcott and Lightfoot produced their well-known commentaries, and Hort the posthumous studies in Judaistic Christianity. But the plan of a better text for the New Testament was fortunately not only to prove permanent, but unlike nearly all the other ambitions of Hort, was also to result in a complete work.

Yet a generation was to pass before these results were to appear. At first the delay was intentional, Hort's scholarly instincts leading him to expect the discovery of some new and important MS.—an intuition that was rewarded in the discovery of Sinaiticus and the first accurate edition of B. But later the delay seems to have been the result of the magnitude of the work itself—coupled with the distractions that lay in the other work carried on by the co-editors. The publisher grew impatient, declaring that the two men were working for the "millennium people," or at any rate that the work would not appear before 1890—a date in point of fact not very far from being correct, the first edition appearing in 1881, and the second in 1885.

The method of co-editorship naturally was not easy to discover. We know the general method from the brief history of the edition contained in Dr. Hort's introduction, but the following details are given in the present volume. At first it would appear as if both editors worked together at the same problem, but this soon became impracticable, not only from the waste of labor it entailed, but from Hort's removal to the parish of St. Ippolyts. Then came about the method afterwards pursued. In 1859 the two agreed to work independently, each submitting his results to the criticism of the other. This independent work was to be supplemented by sessions in which the two together undertook the revision of such criticisms. How slow such revision was may be seen in the statement of Hort to his publisher that for several days Westcott and he had been at work together and had gotten over only twenty and a half chapters of Matthew.

Such collaboration must of necessity have brought to light differences of opinion. How these were overcome appears from Hort's statement: "There were at first many superficial differences which mostly vanished on thorough

discussion. We each surrendered about equal quantities of first impressions and without any compromise or sacrifice, and now are both quite content with our text." Yet absolute agreement could not be expected, and traces of editorial independence are to be seen in the appendix of the published work.

The critical positions of the revision were probably due to Hort rather than Westcott, and he is to be credited with the second volume of their New Testament, in which the principles are elaborately stated, defended and applied. The development of these principles are said by the editor of Hort's life to be traceable in various reviews, notably in that of Tregelles, first part, in July 1857. The same year the plans of the revision were submitted to Tischendorf who gave them his approval. The value of a manuscript's tendencies and affinities as a help towards discovering the internal evidence of documents was well formulated by May 1860, as appears in a letter to Lightfoot. So important did Hort then already begin to see were his principles that he confessed to an unwillingness to submit to the criticism of "amateurs." The immense labor which these principles necessitated appears in an unexpected fashion in a letter to Macmillan. Protesting against the charge of inaction brought against him by Jowett, he declares "those fellows don't know what work means, and they fancy that the weightiest questions of criticism can be dashed off without work." Again, a little later (May 9, 1862), in a letter to Westcott *à propos* of revision: "The work has to be done, and never can be done satisfactorily without vast labor—a fact of which hardly anybody in Europe except ourselves seems conscious."

There is at this day no need of any discussion of the critical principles which governed the work of these years. There is no text of the New Testament more authoritative than that of Westcott and Hort. Indeed, these volumes give us small information beyond that already set forth in the Introduction. One is tempted to regret sometimes that this is the case. Any thoughtful reader of the Introduction is often perplexed by both the brevity and the fulness of its treatment of various subjects. Yet perhaps it is as well that these two volumes of biography should not have been too technical. For, as it is, one reads them less from the desire to know merely Hort's critical principles, and is all the more ready to share in his broad thinking and to be inspired and warned by his prodigious industry.

S. M.

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**Aussercanonische Paralleltexte zu den Evangelien.** Viertes Heft. **Paralleltexte zu Johannes**, gesammelt und untersucht von ALFRED RESCH. Leipzig: J. C. Hinrichs'sche Buchhandlung. 8vo. 1896, pp. iv + 224. M. 7.

The chief interest of this comparatively small volume lies in the introduction, and the retrospect which includes also the three preceding parts of the work. The introduction deals first and at great length with the oldest